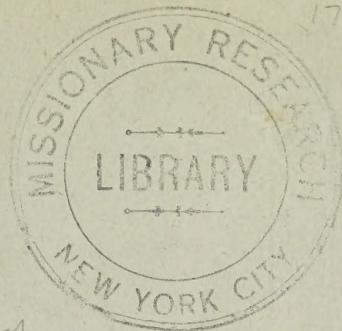


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[American]

Report on Statements of the Purpose of the Board

For Members of the Cabinet:

Here is a brief survey of statements concerning the fundamental policy of the American Board as requested by the Cabinet. It is based on a rather hasty examination of the indexes to the Prudential Committee Minutes, the Annual Reports and Year Books of the Board, selected writings of officers of the Board, and the 1930 Goodsell correspondence in regard to purpose and methods. Examination of material was far from complete, but was probably sufficient to give a fairly accurate picture of trends. Full documentation has not been included in this summary, but a complete list of references can be examined by any one who wishes fuller evidence. Quotations removed from their context frequently do not represent the author's views fairly. The second part of the report will deal with methods.

Mary Walker.

April 27, 1950

Part I

FUNDAMENTAL PURPOSE

Two major purposes appear to have dominated the Board through its history. The earliest, and one which still has many adherents, was to spread the gospel of salvation by grace through Jesus Christ -- to save individual souls. Discussions of it emphasize the eternal. The second, appearing a little later, and becoming much stronger in the twentieth century, was to establish the Kingdom of God (i.e. a Christian civilization) on earth. Discussions of it emphasize the temporal.

A different sense of values is evident in the two movements, but neither of them is exclusive of the other.

Charter and By-Laws

The official statements of the purpose of the Board, as contained in the Charter and By-Laws do not show the extent of the shift in thought and feeling.

At the meeting in Farmington on September 5, 1810 it was "Voted, that there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in Heathen lands."

A very similar statement appears in the Constitution which was then adopted: "The object of this Board is to devise, adopt and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." Both of these statements are more flexible than those which appear in the Charter, in that they do not limit the Board in any way by attempting to list the means to be used.

The Act of Incorporation of 1812 declares that the Board was organized "for the purpose of propagating the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy scriptures."

This statement still stands, although in 1943 the Board approved taking steps to secure a change in the wording of the Charter, as follows: In the pre-
 amble to change the statement of purpose to read "propagating the Gospel and ex-
 tending the Church in foreign lands by supporting missionaries, by diffusing a
 knowledge of the Holy Scriptures, and by maintaining appropriate Christian activi-
 ties and institutions." There was considerable debate in Prudential Committee
 over the inclusion of the words "extending the Church" and whether if included,
 "Church should be spelled with a capital C, although the extension of the church
 had always been considered a necessary accompaniment to the development of the
 Christian life. An association of Christians was deemed essential for the pur-
 pose of worshipping God, of studying his will and nurturing the spiritual life.
 Upon the establishment of such nuclei had depended the whole program of the Ameri-
 can Board, with its emphasis on national leadership.¹ It is interesting that no
 argument is recorded over the substitution of "foreign lands" for "heathen lands."
 To discard the word "heathen" was in accord with modern usage, and if it had been
 replaced by "non-Christian" or "unevangelized," the only change would have been in
 vocabulary. "Foreign" has a different meaning and its use indicated a radical
 change in the purpose of the Board and would seem to imply different methods.
 The changed wording did not find its way into the Charter but it appears in the
 Year Book for 1948 and subsequent years, with the offending "extending the Church"
 dropped out. The Charter is given as its source.

The By-Laws are more specific as to methods. In 1832 the statement runs:
 "The object of the Board is to propagate the gospel among unevangelized nations and

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1. 1856. The important Outline of Missionary Policy, adopted by the Board in that
 year, resolved the end of missions into four elements: 1, conversion of lost men;
 2, organizing them into churches; 3, giving those churches a competent native minis-
 try; 4, conducting them to the stage of independence.
1876. Rufus Anderson in "Foreign Missions: Their Relations and Claims" declares the
 principal aim of foreign missions to be the establishment of self-governing local
 churches - i.e. local bodies of associated Christians - served by native pastors.
1945. Fundamental Purpose of the Board: "Its work is church-centered..."

communities, by means of preachers, catechists, schoolmasters, and the press."

In 1888 the list of means is changed to "preachers, teachers, Bible readers, other helpers and the press." No further change has been made.

Statements from the Annual reports, addresses and writings of officers of the Board and its missionaries, reports of special committees and selected correspondence relating to the purpose of the Board.

From the beginning addresses, reports and letters reaffirm the purpose of Board to be the transmission of the knowledge of Christ's gospel to those who do not have it.² The obligation to carry the message regardless of results was occasionally expressed³ but in general a successful presentation of the gospel was a part of the goal -- that is, the mission was not complete unless conversions resulted. The converts were then to take over the work of spreading the Christian news. This idea of introducing the gospel, training native leaders to carry it on, and withdrawing was often and forcefully expressed.⁴ Just how many converts

2. 1812. Instructions to Judson, Nott, Newell, Hall, Rice. (First ten annual reports of the American Board, p.41.) "The great object of your mission is to impart...the saving knowledge of Christ."

1833. Annual report, p.136. The Board is referred to as "an institution for diffusing a knowledge of the gospel among the evangelized nations of the earth."

1846. Annual report, p.226. The introduction of the gospel is expected to effect great and salutary changes sooner or later. But the primary business of the missionary is to teach this gospel, the acceptance of which will bring about changes.

1856. Annual report, p.8. One of the acceptable resolutions arising out of the report of the Deputation to India was: "That the governing object of the missions of the Board...should be the salvation of souls."

3. 1818. Annual report, p.179. "It is ours, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is God's to determine the effect."

4. 1836. Annual report, p.109. After mentioning the agencies to be used in taking the gospel to the heathen, it is stated that as soon as possible natives are to be substituted for missionaries in all activities.

1844. "In a paper read at the annual meeting of 1844 on 'The Present Duty of the Church to the Heathen World' Secretary Treat argued that it was in the power of Christians to evangelize the world in less than fifty years. He estimated the Board's share of the non-Christian world at sixty million; he counted upon an increase in missionaries and native workers in successive decades, so that within the appointed time there would be one preacher to every five thousand souls. To finance the plan there would be needed but one cent a day from each communicant in addition to other funds that could be depended upon." W.E. Strong - Story of the American Board (1910), p.160. (cont'd on p.5)

were necessary and how well established they had to be before the work of foreign missions as such was over was never and probably can never be clear. There may be other places but I do not know of any except Hawaii where the Board has felt that its mission was completed, and Hawaii's acquisition of an influential American population probably influenced that decision.

Introduction of the gospel was not accepted as sufficient by many people. Some felt that as long as there was an unconverted soul on earth it was our personal responsibility to save it. Others aimed at the moral renovation of the world, or the permeation of the world with the spirit of Christ -- aims that might be considered to belong to the Christian church in general rather than just to foreign missions.

In 1819 the missionaries to the Sandwich Islands are instructed to "aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." (Annual report 1827, p.ix.) From this time on a concern for the establishment of civilization manifests itself and there are many arguments as to which comes first, civilization or Christianity. Usually,

 4 cont'd. 1856. Annual report, p.52. Churches organized by missionaries should be given a competent native ministry and then conducted to the stage of independence.

1882. Annual report, p.lxvii (from Memorandum for the missions in the Turkish empire): "It was never contemplated that the missionary work should be continued in the empire till the great body of people were evangelized. That is not the proper object of missionary efforts. It is, rather, to introduce the leaven of the gospel, and to secure the establishment of such agencies as may be expected to take up and carry forward the work to its completion."

1908. James L. Barton, "The Unfinished Task of the Christian Church" p.15 "When the evangelization of any country has been accomplished the need of more foreign missions in that land will have ceased." Barton felt that a land could be considered evangelized when "the means of grace are so organized and distributed that they are within the reach of all men."

especially in the earlier period, civilization was considered as a means to the end of propagating the gospel. The maintenance of Christianity among an uncivilized people was agreed to be impossible.⁵ Civilization was also a by-product of the acceptance of the gospel. But it tended to become an end in itself, and in recent times meant, for a certain group, a civilization based on the Christian ethical system.⁶

The problem of getting this ideal civilization established was complicated by the difficulty of visualizing a Christian civilization which did not bear a strong resemblance to American civilization.⁷ The members of the Board intermittently warn each other that Christianity in other lands may, and probably should, differ in various ways from our version, and might even reach a higher development.⁸ The same with Christian civilization -- ours is not the pattern.⁹

5. Some of the difficulties with the uncivilized are rather amusing at a distance. The Hawaiians seem to have been a particular cross to the Board because they could live well with the daily labor of two or three hours. "What race of man on earth has moral principle enough to keep virtuous in such circumstances?" (Annual report, 1842, p.72). Modern civilization seems to be heading slowly towards the same unfortunate situation.

6. See the Goodsell correspondence, 1930.

7. Occasionally a slip of the pen lets this difficulty show on the surface, as in the Annual report, 1846, p.221. "It would almost seem...as if a hundred or two such [i.e. missionary] laborers might, in a few years, put a British or American face on the whole Chinese empire."

8. 1885. Commemorative vol. 75th anniversary, p.11. "To anticipate that Christianity just as it exists among us is to supersede all other forms or ideals of Christianity always, is to narrow it and to narrow mankind. The wonder of wonders is that the Christ who is humanity's Head and the new Kingdom's King is comprehensive enough to be Lord and brother of men so unlike."

1893. Annual report p.xxiv-xxvi, N.G. Clark. American Christianity must be forgotten. No creed or form of church organization should be imposed. The life that is in Christ should be allowed its free development according to the peculiarities and possibilities of each race. "It is by no means clear that a development of Christianity may not yet appear among some races which shall be of a far higher type than has yet been realized."

9. 1862. Memorial volume, p.250. We must not expect all Christian communities to resemble ours in faculties, government, etc.

Everyone agreed to these statements. Nevertheless, it seemed pretty obvious that ours was the best to date. This inevitable bias made it difficult for the American Christian to relinquish direction of either the church or the civilization to native leaders, who seemed, from our point of view, to have a strong tendency to get off the track.¹⁰ It made it difficult for those of other lands to separate Christianity from the nation which appeared to be sponsoring it.

In the mid-nineteenth century it was felt necessary to clarify the purpose of foreign missions. Sixteen pages (p.51-67) of the Annual report for 1856 are devoted to an "Outline of Missionary Policy" which discusses ultimate aims, immediate aims, and methods. This statement, which was referred to for the next twenty-five years, says "Missions are instituted for the spread of a scriptural, self-propagating Christianity. That is their only aim. Civilization as an end they never attempt; still they are the most successful of all civilizing agencies." This is because "1. a certain degree of general improvement is involved in a self-propagating Christianity, and must be fostered as a means thereto. 2. a rapid change in the intellectual and social life is a sure outgrowth therefrom." The Board took a strong stand in favor of introducing Christianity and leaving other things to follow in its train.

If this was clear at the time it didn't stay clear very long. The struggle, between the civilizers and evangelists continued, although it was not a definite cleavage, but a question of emphasis. The evangelists argue that the gospel is the quickening and developing power which underlies all civilization,

10. 1846. Annual report, p. 227. We are admonished to be charitable in viewing other civilization, realizing that what seems wrong to us may seem the best arrangement practicable to others. Native leaders should be allowed to take responsibility in infant Christian communities as soon as they are capable of doing so. However, in cases of divergence of opinion, that of the missionary must of course be right.

that the great want of the world is not material progress, but new life from above, that our part in the Divine economy of redemption is to proclaim the good news of salvation to all who are ignorant of a Saviour's love and intercession. In 1884 (Annual report, p.xxvi) Judson Smith said "Our one great task is to preach the gospel of the ever-living God to the nations of them that know him not; that first, that midst, that last, and strictly that alone. We are not unmindful that man needs other things besides a pure faith in order to live his best life. He needs learning and art and the breadth which these impart; he needs good governments and varied industrial faculties and the agencies that promote and sustain them. But while we value these things as highly as any can value them, we do not occupy ourselves directly in producing these results. It is one thing to civilize a people; it is another thing to convert them to faith and righteousness before the living God. And the latter is the more important, the more fundamental task." In 1892 (Annual report, p.xxxiv) "The evangelization of a land and people has never been effected by education or deeds of philanthropy, by industrial arts, or measures of government. It is wrought by the Spirit of God through the preaching of the Gospel and the personal influence of the Christian life." The Annual report of 1905 (p.xvi) records "the conviction that the best way to serve humanity is first to persuade men to come into conscious fellowship with Christ..." "In the good news of Christ we have the supreme good to share with all men." (Henry C. King, p.163-176 in the Haystack Centennial Volume, 1906)

At the same time the inception and growth of the social gospel in this country, the emphasis on the relation of man to man rather than of man to God, the tendency of secular as well as religious people to think in terms of groups or societies rather than individuals strengthened those primarily interested in a Christian (whether religious or merely ethical) civilization. They made a distinction between civilization and Christian civilization, but it was still difficult in practice to keep American civilization in its proper place. In 1885 George L. Walker says (Commemorative volume, 75th anniversary, p.8) "It is certainly a true

but it is as certainly a far from complete, conception of the aim of the Gospel merely to convert individual souls. Its mission is to penetrate and transform society." And again "Its endeavor is to realize a divine society...on earth." Whether the aim of the Gospel and the aim of foreign missions are identical he does not make clear. N. G. Clark, in the Annual report for 1886 (p.xxvii) remarks that if your ultimate purpose is the conversion and Christian nurture of individual souls, you will be little interested in the temporal welfare, or the social and moral elevation of a people, but if your ultimate purpose is the establishment of the kingdom of God on earth, much vaster educational establishments will be necessary. In the Haystack Centennial volume 1906, p.48, the Annual Sermon by George A. Gates says that the concept of the Kingdom of God has won its place, although it has been common for twenty-five years. The Kingdom is distinct from the church and embodies a larger view, reaching beyond the distinctively religious realm. This is plainly a different point of view from those which saw civilization as a means to an end, and as a by-product. John H. Denison, in the same volume, rejoices that we have gotten past the fatherhood of God to the brotherhood of man. "The aim which we have in view today is the salvation of the community, not of the individual alone." The Annual report for 1924 (p.30) urges participation on a generous scale in the **mov**ement to make our religion the vital force for world peace and the unification of mankind. It also brings up the question (p.31) of whether we should "equip our missionaries to press for the application of the Christian spirit and method in the political, economic, and social sphere, believing that it is our duty to establish the reign of Christ in every department of community welfare as in the hearts of individual men." In 1930 (Annual report p.20) the Committee on Message announced a "new motive" for world Christianity - the permeation of the world by the spirit of Christ. From about 1890 on certain tendencies in the thought of American church people affected both the evangelism of the world and the establishment of the Kingdom of God adversely. There had never been complete agreement among Christians as to the value and necessity of foreign

missions, and many are the cries throughout the nineteenth century for a revival of religion at home, but now an accelerated distintegration is reflected in the complaints of the Board. It began innocently enough with a tendency to regard the heathen as interesting objects rather than as lost souls.¹¹ Growing appreciation of other civilizations led many to question the propriety of attempting to force (so they spoke of it) our civilization on other races. Here again is the confusion of Christian civilization and American civilization. If it was a question of social service there were many agencies in the field, and Americans were finding enlarged opportunities to serve humanity.¹² Recognition of the good in other religions led some people to the conclusion that other religions were just as good as Christianity, which was a local religion and good for us but not necessarily good for others. Not only the universal truth but the value of the Christian gospel was questioned.¹⁴ In 1930 the Executive Vice-President of the Board circularized 200 or more ministers, college presidents, teachers, and others as well as P.C. members and all active missionaries of the Board. He asked whether a "Christian theistic humanism" could command the faithful service that the "old dogmatic Christianity" inspired, and whether the former would so modify the missionary methods and forms of work that missions as we have known them will cease to exist. These questions had been asked him by a young Congregational minister. The Executive Vice-President went on to ask for individual expressions of belief in regard to missions. He then listed the five Basic Principles which follow:

11. 1891 Annual report, p.xxxiii.

12. 1898 Annual report, p.xix; 1930 Goodsell correspondence.

13. 1897 Annual report, p.xxii; 1898 Annual report, p.xix. 1906 In the Haystack Centennial Volume, p.263-264. Lyman Abbot lists three postulates which he says the Board takes for granted: 1, that the end of all human progress is the kingdom of God on the earth. 2, that The secret of all progress is the understanding of God and conformity to God's will. 3, that Jesus Christ is the son of God and the son of man. However, the author says, the Congregational churches as a whole do not believe these three statements. They believe that Christianity is a local, temporal religion which is useful for us. 1940. Annual report, p.89.

14. See Goodsell correspondence 1930.

"Basic Principles of The American Board

- "1. The primacy of spiritual growth for nations as for individuals. Our aim is to work in such a way that whole nations, including our own, will find and follow the Way, the Truth and the Life.
- "2. The unparalleled significance of Jesus and His spirit as the chief factor in spiritual growth, both individual and social.
- "3. A persistent desire and effort to find, to understand, and to strengthen those elements in the life of an individual or a nation which are in harmony with Jesus' thought of God and way of life. Jesus came not to destroy but to fulfil the spiritual inheritance of every individual and of every race.
- "4. The supreme importance of sincere prayer as a means of spiritual growth, and as a basis of cooperation among Christian people in their common tasks as followers of Jesus.
- "5. The essential rightness of the idea of stewardship. The selfish use of life and of wealth is wrong. All that we do and spend should have a positive relation to the common good."

The answers to this request for information show the confusion which existed in the ranks of Christians. Many say that the question is not the future of missions but the future of Christianity. The writers vary greatly in their definitions of religion and Christianity. "The main concern of religion is the relation of the individual soul to his Father in heaven." "Christianity consists in the application of the principles of Jesus to life." A number seem to have removed all religious content from Christianity and made it an ethical system only. A good many felt that the new Christian theistic humanism would necessitate radical changes in missionary methods but no one indicated any radical changes. The Five Principles listed in the letter were commended by a few, but were received with pronounced lack of enthusiasm by more.

In an effort to meet the need for missionary education, involving the evaluation and re-interpreting of Christian missions, the Board secured the services of Hugh Vernon White as Secretary in the Home Department in 1931. From that date until 1944 Dr. White labored to convince "a hesitating church constituency that there can be a profound and intelligent conviction that Christianity not only is the best, the

the highest religion, but that it has something to offer which the world desperately needs..." (P.C. Minutes Oct.31, 1944, #26535) His book "A Theology for Christian Missions" was published in 1937.

Before passing on to other statements of the 1930's and 1940's notice should be taken of the description of the Board's work given in the Annual Report for 1931(Introd.). There we find a recognition that the Board is working in what are now old mission fields, with its implication that a different technique is required in such a situation. Its work is to extend "the outstretched hand of Christian fellowship to groups of Christian churches in lands largely non-Christian, and to give pioneer witness "to new life in and through Christ in areas where he is practically unknown."

In 1937 another announcement of the "Scope and Objectives of the American Board" was made, which takes practically all human activity as its special field. By this time the Board seems to have decided to officially accept the responsibility not only for introducing the gospel and developing the church, but serving in all fields of human need with the idea of remaking civilization. This of course is a task world without end.

Scope and Objectives
of the
American Board of Commissioners for Foreign Missions

The American Board serves the Congregational and Christian Churches as the agency through which they share with people abroad their Christian experience. Its message is the spirit and good news of Jesus Christ. The work of the Board for 127 years reflects in general the changing attitudes and thinking of its constituency in the United States but it has continuously served a single purpose, - to make Christ known, loved and obeyed throughout the world.

I

The chief convictions of the Board are:

1. That every human life needs religion.
2. That God is the Father of all men and has been searching for them and they for Him in all times and in all the life of mankind.
3. That in Christ we see in living terms what God is like and what man could be like, so that by taking Him as Master and knowing Him as Savior men may find abundant life and the relationship of love.
4. That there are vital elements in the life of every people

- that are in harmony with Christ's way. These He would not seek to destroy but to fulfil.
5. That no one has learned all he needs to about God or the way of life, and that anything which we have received from Jesus we are under compulsion to share with our fellowmen.

II

The fundamental objectives of the Board in its extensive and varied undertakings in evangelism, education, medical service, social action and community welfare might be described as follows:

1. To bring to every human being an opportunity for life, freedom, love, joy and power in a growing fellowship with God as He reveals Himself to men in Jesus Christ.
2. To help to create a worldwide fellowship of those who love and worship God and seek earnestly to serve Him.
3. In and through a growing World Christian Community to remake human society and change the relationships of men and nations. This means,-
 - a. Ministering to humanity's unmet needs wherever they are found and on every level of life, whether it be physical hunger, ignorance, the handicap of disease or suffering, or maladjustment in man's social conduct.
 - b. Developing an attitude of good will man to man, family to family, group to group, nation to nation, based on understanding and appreciation.
 - c. Rebuilding society in accordance with the laws of love, cooperation and peace, rather than on the basis of selfishness, isolation and hatred.
4. To cooperate with all other groups who belong to the growing to the growing World Christian Community that we may all help each other in our growth and may have the strength of unity as we face our gigantic common task.

III

In following these objectives the Board has developed some clear-cut policies, among which are:

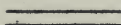
1. Administrative bodies on the field are entrusted with the main responsibility for initiating and finally determining policy in the use of the resources (staff, equipment and appropriation) which the Board makes available.
2. Persistent primary emphasis is placed on the development of self-governing, self-supporting and self-propagating churches in every area.
3. Those on the field, both missionary and national, are urged to adopt plans whereby the control and direction of work started by the Board may be progressively assumed by local Christian bodies.

4. The Board emphasizes higher education, particularly with a view to the preparation of national Christian leaders.
5. Alertness of mind to note changing needs and flexibility of spirit to make experiments in meeting them are fundamental and must be preserved.
6. Strong encouragement is given to movements toward church union and cooperation in work wherever this is feasible.
7. The Board stands for free cooperation with all men of good will in broad efforts for human uplift and encourages its national Christian associates to interest themselves in everything that promises to help their land and people.

Four hundred and eighty-one American representatives of the Board are at work in 14 different countries: Japan, China, Philippine Islands, Micronesia, Mexico, Bulgaria, Greece, Turkey, Syria, India, Portuguese East Africa, Portuguese West Africa, Southern Rhodesia, Union of South Africa. These representatives serve as evangelists, teachers, physicians, nurses, editors, social workers in urban and rural areas, and in various other capacities.

With our American representatives are associated 6,456 national Christian workers, most of whom have been trained for Christian service in our schools. Our fellowship embraces 804 churches with 107,629 members, 1316 Sunday Schools with 88,391 pupils, 26 hospitals and 44 dispensaries whose records for 1935 show 400,872 in-patient days and 654,291 out-patient treatments, 9 colleges, 36 theological and training schools, 1068 lower schools, the total number under instruction being 84,537.

The keynote of our whole enterprise today is cooperation. Christian communities have come into being in many areas. Some are very weak, some are rapidly growing in numbers but are without adequate native leadership, some are growing strong. Within these communities our part is to foster life and develop strength. Beyond their borders it is to witness to the new life in Christ and to pioneer in new ways in making Him known. Large and truly sacrificial gifts of money and life from national Christians and others for the maintenance of the whole enterprise attest their loyalty and love to Christ.



At a seminar on "The American Board in the Post War World" held at the Plenary meeting Nov. 10, 1942, the Cabinet suggested the appointment of a committee consisting of members of the Prudential Committee and the staff to study further the function of the Board in the new world order. After considerable discussion it was voted (#25210) to appoint such a committee for the continuing study and coordination of administrative, financial and promotional policies. This was known as the Committee of Nine. On Dec. 15, 1942 it was voted (#25304) that the Minister of the General Council and the President of the American Board appoint a committee of

no more than five, none of whom were to be members of the Prudential Committee or the Board staff, to make an independent study of the further policies of the American Board in all aspects of its work. Most of the recommendations of these committees were not concerned with fundamental purpose. The final report of the Committee of Five contained a statement of purpose, which was re-worked by the Committee of Nine and a Committee on Findings appointed for that purpose. The final phrasing of the statement was done by Dr. Stafford and it was issued in 1945.

The Fundamental Purpose of the Board

The following statement of the fundamental purpose of the Board was passed by the Prudential Committee on March 13, 1945. It is a revision of one recommended last year by the "Committee of Five" which had made a disinterested study of the work of the Board. After careful consideration by a sub-committee this statement was formulated by Dr. Stafford.

The Board holds to its fundamental purpose of world evangelization. Its work is church-centered in the sense that it recognizes the visible, organized Church (1) as the chief means by which the truth and the life of the gospel of Jesus Christ are brought to the world; (2) as representing and, in so far as it functions truly, inaugurating and nurturing on earth that fellowship of God's children which is the end of God's redemptive act, and of Christian effort under His empowering.

We recognize any and all forms of human service as true expressions of the love of God in Christ. They are important for the direct good they do in making life better; and also as effective expressions and practical interpretations of the meaning of Christian love. We do not accept as valid a separation of the preaching of the gospel and the building of the Church from such a program of service. The first without the second is likely to result in a lack of vital Christian living. The second without the first is devoid of the deeper things of faith and religious commitment. When we declare our policy to be church-centered, we have in mind a total community that is Christian in human relationships, with a vital Church at its center.

We rejoice in the good influence which the Christian mission has on the general thought and life of the people in any country, and in the reforms and advances which it stimulates in non-Christian forms of religion. We are not minded always to count the cost of our efforts and demand in particular instances that they be repaid in numbers converted and the growth of the Church as an institution. Nevertheless, we exist as a Board for the prime purpose that every individual may have a full opportunity of knowing Christ personally as Saviour and Lord and of entering the communion of a Church in which Christian worship, teaching, and living shall prevail.

This statement emphasizes the church more than the 1937 statement, and is certainly more traditional than the Prudential Committee vote of Nov. 9, 1943

(#25882): "The American Board can draw no essential distinction in practice between evangelical and philanthropic activities. It has consistently followed all or any of the standard lines of Christian usefulness on an equal footing, each for its own sake, as vital expressions of the Christian spirit, namely, preaching, teaching, healing and the social services. If this fact is not clear to our constituency it should be made clear.... The American Board stands ready to secure the personnel and administer the operation of any Christian undertaking anywhere outside the United States for which our constituency will provide well considered and sufficient support." This may have been a true statement of the Board's policy in 1943,

but it was not a correct description of past theory. Certainly the Board did not feel that in its work all lines of Christian usefulness were on an equal footing, each to be followed for its own sake, as expressions of the Christian spirit. The quotations made so far should show that, but it will be shown more clearly in the section of this report on methods, because during the larger part of the Board's period of service, preaching, teaching, healing and the social services were considered primarily means to achieve an end. Education for its own sake was out of the question, and none of the means were on a par with preaching. In 1832 only an ordained minister was a missionary of the Board. All others were only assistant missionaries. This differentiation between different types of workers did not last long, but as long as taking the gospel to those ignorant of it remained primary, oral communication of it was primary.

The 1944 Annual Report supports the 1943 vote by stating simply that the aim is to cover the continents with the Gospel message and with programs of service in the name of Christ. Programs of Christian service are somewhat different from the establishment of Christian civilization, as well as from the original aim of foreign missions.

The object of the Board as stated in the Year Book for 1948 and succeeding years is slightly more traditional in emphasis again, but takes in all aims stated thus far. Back in 1937 the Annual Report mentioned the fact that it was difficult to attract the support both of those who were chiefly interested in a new world /^{order} and those who were more concerned about the spiritual bases of that order. Perhaps fortunately, and perhaps unfortunately, for the predicament of the Board, by that time many religious phrases had ceased to have a generally accepted meaning. This

was very clear in the Goodsell correspondence of 1930. If you do not define your terms you can say something that sounds pretty good, and can be interpreted to taste. But the confusion, and still more the diffusion, remain.

Year Book, 1948, p. 3. First appearance of this statement:

Object of the Board

As stated in its charter the American Board was organized "for the purpose of propagating the gospel in foreign lands by supporting missionaries, by diffusing a knowledge of the Holy Scriptures, and by maintaining appropriate Christian activities and institutions." This purpose across the decades has been carried out through church, school, hospital, printing press, industrial and agricultural plant, social welfare centre and the home and personality of the foreign missionary and his national associate. Through the years the Board has stood for:-

Evangelism. Every human being has the right to the Gospel of Jesus as his highest boon. To give the Gospel to the nations is the supreme purpose of the Board.

Education. The Gospel can best be proclaimed and exemplified by the nationals of each country. The Board, therefore, emphasizes the training of leaders for this purpose; hence its array of colleges and schools.

Cooperation. The Board believes in unity of effort among the denominations seeking to win the world for Christ.

Christian democracy. Everywhere our missionaries proclaim the brotherhood of man, the freedom of man, the worth of man as a child of God. They seek to establish indigenous churches that will become self-directing, self-supporting, self-expanding.

High standards of service. American Board missionaries are selected with the utmost care. Spiritually, intellectually, physically, practically, the tests are high. In an age when the East is asking the West to share with it the best educated and most characterful exponents of its civilization, the Board has not been found wanting.

The following statements are felt by many to indicate the nature of the worldwide work in which Congregational Christian Churches share through the American Board:

- a. We strive to permeate the life of the world in all its areas with the spirit of Jesus.
- b. We aim to establish in every land a self-governing, self-supporting and self-propagating church.
- c. We believe that "the Christian Church is called to live, and to give life, in a world shaken to its foundations. It seeks to declare by word and by deed, the Christianity which came to the world both as a message and a movement. What Christ is for us, Judge, Redeemer, Saviour, Friend, Brother and Lord, we long to see Him become for others."
- d. We must take the story of the Love of God to all mankind until that Love surrounds the earth, binding the nations, races and classes into a community of sympathy for one another, undergirded by faith in Christ.

Motivation for Foreign Missions

It seems clear to me from a survey of the written records of the Board that changes in theology are important in determining changing attitudes toward foreign missions. I have not sufficient information to trace the changes in theology for

the past hundred years, but I list here, for what they are worth, various reasons advanced for foreign missions.

1. The command of Christ: "Go ye into all the world and preach the gospel to every living creature." This is cited as an order to be obeyed in both early and recent documents.
2. Salvation of the sinner from the unutterable horrors of damnation. This was probably the most powerful incentive to missionary work. Personal responsibility for the sufferings of the heathen was stressed and was taken seriously by a great many people. "It is a very solemn business, this consulting for the souls of men - saying whether this and that soul shall or shall not have the bread of eternal life. And yet there is no other light in which the subject is worth looking at. If this is not the true issue, call Home your missionaries, appoint no more officers, pay off your debt, stop all your operations and let the heathen alone." (Memorial volume 50 years, p. 136). By 1886 the Andover controversy showed that hell was slipping. The Board took a stand against appointing any missionaries who believed in future probation (some people even believed in universal salvation), and made an eleven point outline of doctrine (Annual report 1887, p.22-23) which was to be used to test candidates. However, by 1890 the sternness of investigation into theological views was being modified. It was ruled that allegiance to a set statement of beliefs could not be required of a candidate. By 1906 (Haystack centennial volume, p.69) hell could be defined as "self-exclusion from our rightful place in the Father's heart and home."
3. Diffusion of peace and joy throughout the abodes of men.
4. Spirit of love. Love of Christ and love of man.
5. Physical, social and temporal wretchedness of the heathen.
6. Denominational esprit de corps.
7. Self-interest.
8. Need of the world for what Christianity alone can give.
9. Securing of peace and happiness on earth.

Report on Statements of the Purpose of the Board

Part II

METHODS



For Members of the Cabinet:

These quotations on methods accumulated in the process of collecting statements of fundamental purpose. They do not by any means present a complete picture, but are passed on to you because of their interest in connection with the statements on purpose. The brief separate sections on medicine, industrial education, etc. are included to show the length of time these activities have been **carried** on. No attempt has been made to separate the material on devolution, and on training national leaders, of which there is a large amount, as that would require a more intensive study.

Mary Walker

May 10, 1950

Methods

1812. Address to the Christian public (annual report, p.47). "The two great objects...are the establishment and support of missions among the heathen, and the translation and publication of the Bible in languages spoken by unevangelized nations.... Neither the Bible without preachers, nor preachers without the Bible, will ever effect any great change among ignorant and idolatrous people."
1813. Sermon by the first Corresponding Secretary (quoted in Memorial vol. 50 years, p.65). "The great work is before you - that of giving his word to all people, in their own languages, and sending faithful men, according to his appointment, to preach it to every creature under heaven."
1817. Ann. rept. p.163. Translation, printing, and schools are mentioned as parts of the design. "But it must never be forgotten, or overlooked, that the command is, to 'preach the Gospel to every creature,' and that the preaching of the word...is the grand mean appointed by the wisdom of God for the saving conversion of the nations."
1819. Ann. rept. p.225. (from Ceylon). "It has always been principally to the poor, that the gospel is preached. So it is among this people. It is from this class that we must look for boys to be supported and educated in our families. The rich are usually unwilling to give us their sons; and even if they were willing, we should not think it expedient to take them; for they commonly give us much trouble by their complaints about their food and clothing."
1819. Instructions to the missionaries to the Sandwich Islands (quoted Ann. rept. 1827, p.ix). In order to establish a Christian civilization the missionaries are instructed "to introduce and get into extended operation and influence... the arts, institutions and usages of civilized life and society; above all to convert them from their idolatries, superstitions, and vices, to the living God."
1823. Ann. rept. p.17. Friends of missions should gain practical wisdom wherever it is to be found, receive hints from every quarter, and forsake mistaken measures.
1833. Ann.rept. p.136-142. The Board may be regarded as, 1. an educating society. The gospel cannot be successfully taught unless people can read the Bible. In addition to reading, other subjects are taught to develop the ability to think, so that the gospel can be understood, also, because all truth is of God. High schools are maintained to train teachers, and more advanced training is given to preachers. 2. a translating society. 3. a book-printing society. 4. a book-distributing society. 5. pre-eminently, a society for preaching the gospel. "The heathen are educated, and books are translated, printed and distributed among them, that they may become attentive, thoughtful, intelligent hearers of the gospel.... Every missionary of the Board is expected to spend much time in preaching the gospel.... 6. a society for observation. The condition of the world must be ascertained before it can be improved."
1836. Ann. rept. p.108-109. The causes which degrade or elevate a man are the same in all lands. He must rise everywhere by the same means by which we are raised. The institutions and influences which we observe to be so effectual, under God, at home, and in which we are taught to repose so much confidence, we endeavor to send abroad by means of foreign missions.... These are the Preaching of the Gospel, Education, and the Press."

1842. Ann. rept. p.68-75. A presentation of "the promotion of intellectual cultivation and the arts of civilized life in connection with Christian missions" by David Greene. Preaching is essential for the conversion of souls, but Christianity cannot be maintained unless the converted souls are civilized. Therefore schools are necessary, and special instruction in agriculture, housing, etc. must be given.
1854. Ann. rept. p.25-31. "The divine instrumentality for the world's conversion" a special report submitted to the Board in behalf of the Prudential Committee by Swan L. Pomeroy. "The Committee, therefore, fully believe that the world will never be converted by the arts of civilized life; nor by the power of commerce; nor by the introduction of true science or an improved literature; nor by educational establishments; nor by the distribution of religious books; nor by denunciation of existing superstitions and corruptions; nor by the power of persecuting edicts." All of these things "sustain important relations to the divinely appointed instrumentality: relations, however, that are wholly subordinate and subsidiary." The divine instrumentality is oral proclamation of the gospel. "The experience, however, of more than forty years has clearly shown, that in the various and often trying circumstances of missions, there is now and then a tendency or a temptation to exalt unduly some of the subsidiary means...."
- 1854-55. In 1854 the Board sent a Deputation to India to investigate the educational practices and policies of the mission, difficulties in the way of more rapid and extensive institution of a native pastorate, and other problems. The report of the Deputation, and some of the changes made on the field led to many disagreements at home, particularly in regard to schools. A special meeting of the Board was called on March 4, 1856 to consider the report of the Deputation. Unable to reach an agreement the Board referred the report to a Committee of thirteen. Out of this grew the "Outline of Missionary Policy" by the Prudential Committee, which was referred to in Part I of this report. It listed three major agencies to be used: preaching, teaching, and book-making. Of these preaching was preeminent. The school and the press were entitled to a high place, but they were to be considered auxiliaries. The question of the organization of churches, the institution of a native pastorate, and the relation of missionaries thereto was taken up in some detail. The final report of the Committee of Thirteen led to the adoption of thirteen resolutions, the first two of which state that the oral utterance of the gospel was the chief instrumentality for the conversion of the world, and that education and the press were "to be employed as auxiliary agencies, in forms and methods, and in a relative proportion to the chief instrumentality, to be determined by the circumstances of each particular mission."
1877. Ann. rept. p.xxiv. "Evangelization...is our part in the Divine economy of redemption.... This work includes the Christian college and seminary for the education of a native agency...; it includes a Christian literature for the development and nurture of Christian life...; but more than all else it includes the preaching of the word."
1884. Ann. rept. p.xxii. "The conversion of individual souls is first in the order of time but organized institutions for their culture and the wise direction of their spiritual life are not less essential to the success of missionary endeavor."
1885. Ann. rept. p. xxxiii-xxxiv. Evangelistic work is the most important, but educational work has been especially fostered within the last 25 years and will be further developed, and medical work has assumed increasing importance during the last two decades.

1892. Ann. rept. p.xxiv. "The evangelization of a land and people has never been effected by education or deeds of philanthropy, b industrial arts or measures of government. It is wrought by the Spirit of God through the preaching of the gospel and the personal influence of the Christian life."
1896. Report of the deputation to Japan, p.21-22. Japan has become a modern nation, where schools are provided for all; there is an active press; hospitals, dispensaries, and trained nurses are provided either by the state or individual enterprise. Missionary effort should be concentrated on training "native Christians desirous of becoming religious teachers and preachers." The Deputation feels that this can be best accomplished not by sending more missionaries, but by sending annually to Japan men of scholarship, ability and reputation to give instruction in apologetics, and the philosophy of Christianity, and direct aid in evangelization. An attempt should be made to secure the cooperation of other societies in this plan.
1900. Ann. rept. p.xiii. "Besides the regular work of preaching, teaching, and healing the sick, and generally advancing the cause of Christian civilization which constitutes its regular work, the Board and its representatives on the field are not infrequently called upon to heal the wounds of massacre and war, to help in the rehabilitation of pillaged cities and ravaged territories, and it becomes its special duty to minister to famine sufferers and flood sufferers, and to be agents and almoners of a widespread Christian charity."
1905. Ann. rept. p.xvi. "The conviction that the best way to serve humanity is first to persuade men to come into conscious fellowship with Christ has led the Board to put its primary emphasis upon evangelistic effort." "Not only because Christianity cares for the whole man, physical and mental as well as spiritual, has the Board established ^{medical} and educational work, but because, through its secondary agencies, it finds opportunity for fulfilling its chief mission."
1906. Haystack centennial vol. p.70. Side by side with imparting the "new life of love" will go the "minor ministries to mind, body and estate, home and industry and morals."
1910. Ann. rept. p.25. Two outstanding principles of the Board are "broad and high education of native youth for Christian leadership" and the "training of the native church to responsibility in the management of its affairs and in the outreach of its life."
1930. Ann. rept. p.19-20. The new approach: sharing. The new method: exaltation of national leadership. Fewer large and elaborate institutions in favor of less formal channels of influence.
1930. Goodsell correspondence. A number of the correspondents speak of loss of faith in the institutional method and urge a return to the personal leaven method. One document from Japan suggests that the type of missionary needed is a sort of infiltrator - a person with no special job.
1934. Ann. rept. p.2,4. Great emphasis on rural needs. This had been increasing for several years.
1935. Ann. rept. p.1-2. In Japan, China, India a great shift in responsibility is taking place. The younger churches are assuming many of the former functions of the missionary. We must not neglect our responsibility for fostering and strengthening the international fellowship of the Christian churches. In fields like Turkey and Mindanao we are still pioneering. In Angola, Rhodesia, Natal, Micronesia and Mexico we are still working to bring a responsible trained Chris-

tian leadership into action. The two focal points at present are evangelism and cooperation.

1944. P.C. minutes, Jan. 25. Some of the votes, recommended by the Committee of Nine, and adopted by the Prudential Committee, are summarized here!

26007. - that 150 new recruits be secured, and as many more as needed.

26008. - that we adopt as the base line of our postwar policy in all areas where Christian work has already been established by this Board: the strengthening of younger churches and the Christian communities. This means supporting the development of better theological seminaries and training schools, Christian education for lay leadership, religious education in church and school, indigenous forms of worship, effective evangelism, and a many-sided program of social and economic uplift.

26009. - that we put into wider application the principles developed by J. Merle Davis bearing upon the development of the latent economic and social resources of the younger churches.

26010. - that we arrange for more frequent consultation with Christian leaders of the younger churches:

- a. make plans for at least three more sessions of the biennial International Seminar.
- b. establish an American Board fellowship which will provide for the presence at Board headquarters annually of a mature consultant from the leadership of the younger churches, such appointment to be made in rotation among the different fields.
- c. provide for sending abroad, for visitation and service for varying periods up to two years each over a decade or two mature competent Christian leaders in such fields as public health, social and industrial relations, agriculture, general and theological education, and practical churchmanship.
- d. plan for the systematic visitation of all our fields during the next decade by our administrative officers.

26011. - strengthen the medical work.

26012. - develop, in consultation with other Boards and Chinese agencies, a Christian ministry to educated people in the capitol and two or three other important centers in China.

26013. - appoint a Field Director for Social Service and the Ministry of the Church in Urban Areas with a budget separate from that of any single mission.

26014. - a. give strong support to the interdenominational campaign for Christian literature and literacy.

- b. appoint a Field Director for Literature and Literacy with a budget separate from that of any single mission.

26015. - enter upon special projects of reconciliation with a view to promoting international and interracial understanding.

1945. P.C. minutes Jan. 25.

26633. - It was voted to work towards formulating a specific plan on an interdenominational basis for carrying out a mission to educated Chinese after the war.

26634. - a. Frank Laubach was appointed Missionary-at-large in literacy for five years, in cooperation with the Foreign Missions Conference.

26635. - Foreign Policy Committee is asked to bring to the Prudential Committee a nomination for a missionary-at-large in the field of social service and the ministry of the church in urban areas.

1945. P.C. minutes June 12.

26842. VOTED that it be the policy of the Board to appoint missionaries including those working in institutions, who are consecrated Christians and fundamentally interested in the development of a living and self-perpetuating

Christian fellowship, who will enter sympathetically and earnestly into the problems of the Church, and in the case of those working directly with the Church, who have received specific preparation for accomplishing this task.

(There may be areas and occasions as illustrated by the present Turkish situation where the living Christian fellowship is not permitted to exist in a formal, visible way, but where the Christian witness is expressed through individuals and groups who work in non-ecclesiastical but Christian ways. The American Board takes the long view and a functional rather than a sacramentarian view of the Church.)

26843. VOTED that it be the policy of the Board in appropriating funds to fields where churches are already established to give priority to those activities which are deemed to bear most directly upon the Christian nurture, development of voluntary or lay service, and studies and experiments designed to help the Church to meet naturally and dynamically the needs rising out of the religious, social and economic environment.

26844. VOTED that in furtherance of the above policies the Foreign Policy Committee be requested to make a thorough study, if necessary over a period of years, of the organization and problems of the Church on the various fields, in intimate consultation with missionaries and field organizations and with the aid of the Department of Social and Economic Research and Counsel of the International Missionary Council, to confirm and to discover valid principles which will enable the developing churches to maintain through the centuries their Christian witness in the midst of non-Christian forces, and to grow in purity and power.

26845. VOTED that the Foreign Missions Conference be requested to explore the possibility of initiating studies, through research fellowships in Theological Seminaries or otherwise, that would provide detailed investigation and evaluation of experience the world over in various aspects of church development, such as evangelism, suitable seminaries and Bible schools, religious education and Christian nurture, indigenous worship, voluntary or lay service, applied stewardship and home life; and that the Foreign Policy Committee be asked to make recommendations to the Prudential Committee on the basis of such studies.

Education

1816. Ann. rept. p.132-133. Schools for children were receiving considerable attention. "It must be the ardent desire of Christian benevolence to extend the benefits of education to as many as possible." The Scriptures were used as a school book. Education for girls as well as for boys was always stressed.

1817. A school was established in Cornwall, Conn. to train promising youths who should come to America from various parts of the pagan world that they might go back to evangelize their own people. This did not fulfill the hopes that were entertained for it. Some of the promising youths refused to accept Christianity. "In 1823 an overzealous friend of missions recommended that...electricity - burning of gas - fireworks - sky-rockets, etc., be used before the Hindoos, Indians, and other heathen to supply the place of miracles, to make them believe in Christianity!" The marriage of a Cornwall girl and a Cherokee student caused a tremendous uproar. Such youths as went back to their countries did not prove to be very successful evangelists. Often their Christianity was superficial, their standards of living had become too high, etc. In 1827 the school was closed. "The experiment was continued in another form for a time by placing several Greek and Armenian youth in academies and colleges. "This was so unsatisfactory" that all thought of educating foreign youth in this country, whether from heathen lands or from the Oriental churches, was abandoned; and it became the settled policy of the Board to do all its educational

work in the countries where it has its missions. (See W.E. Strong, Story of the American Board, p.144-145; Mem. vol. 50 years, p.329-332; R.H. Gabriel, Elias Boudinot (1941).)

1818. Ann. rept. p.179. One point of boarding schools was to get the children away from the pernicious influence of their parents. Children can be converted when adults cannot.
1823. Ann. rept. p.51-52. The most important design of the Ceylon mission at that time was the establishment of a "Central School or College." Among the many reasons given were: 1, it would diffuse Christian knowledge among both higher and lower classes. 2, "by introducing the sciences along with Christianity, it will raise the standard of education, and strike at the root of idolatry." (It was believed that geography and astronomy would destroy Hinduism) 2, it would provide translators, native preachers, teachers and assistants, and men for government service.
1824. Ann. rept. p.41. The immediate objects of the proposed seminary in Ceylon were: 1, to impart a thorough knowledge of the English language as the only way to unlock the treasures which that language contains; 2, to teach Tamil literature in order to raise up a reading population; 3, to teach Sanskrit to a few who might become preachers; 4, to teach Hebrew, Latin and Greek to native preachers who might be employed as translators of the Scriptures; 5, to teach the sciences.
1832. Ann. rept. p.46. "No substantial and permanent advantages are to be anticipated from the diffusion of mere general knowledge...except so far as it is accompanied with a knowledge of Christianity."
1834. Ann. rept. p.156-168. "Essay on the best practicable method of conducting native schools at the Sandwich Islands..." by Lorrin Andrews is an interesting survey of methods and an attempt to evaluate results.
1835. Ann. rept. p.61. "Few of those who have been educated in the [Ceylon] seminary, in both the Tamil and English languages, can resist the temptation to leave the service of the mission, when they have a prospect of receiving greater wages than the mission can properly give them."
1837. Ann. rept. p.29-30. "Resolved, that the leading object of the missions of the Board among the heathen is, with the blessing of God, to rear up native churches, place them under the care and instruction of competent native elders ordained over them, and furnish them with ample, self-propagating gospel instrumentalities, at the earliest possible period; and for this purpose that the higher seminaries of learning for educating native helpers in the work, which the P.C. may think proper to erect in the several missions, receive the cordial sanction and support of the Board, and be earnestly commended to the attention, sympathies, prayers, and patronage of the Christian community." Further detail is given on p. 151-155 of this report.
1841. Ann. rept. p.45. It will be necessary to provide wives for the native ministry and for this purpose female boarding schools must be established wherever there are seminaries. p.46. Among the reasons advanced for educating native preachers is that of economy. The cost of educating 1,000 Indian youths, and afterwards of supporting 200 native preachers and their families would be about \$25,000 - little more than the expense of 25 missionaries and their families. And 200 native preachers are the equivalent of 100 missionaries.

- 1854-55. The Deputation to India felt that with the establishment of village churches should go the establishment of village schools to train the adherents, and that in these schools the vernacular only should be used. Boarding schools at certain stations were to be progressively relinquished, and certain higher schools were to be closed. The use of English was to be discouraged. Considerable discussion and conflict were engendered by these recommendations. The whole question of the character and value of mission schools was reconsidered. Many felt that English and science had crowded everything else out, and that the schools were only stepping stones to positions of wealth and influence. At any rate the results in terms of Christian preachers, teachers and other leaders were not considered satisfactory, although some felt that even if the students didn't emerge Christian, they were civilized. (See Annual reports 1855-56; Memorial vol. 50 years; Deputation to the missions in India, 1854-55, Reports; J.V. Chelliah, A century of English education)
1880. Ann. rept. p.xxxvii. The newly established Christian communities demand more advanced training. High schools, seminaries, colleges, and a Christian literature must be supplied or the previous work will be lost.
1882. Ann. rept. p.lxvii. (from Memorandum for the missions in the Turkish empire) "The object [of publications, theological seminaries, and colleges] has not been to provide for the general education of the people, but rather, to raise up teachers to undertake this work, sustained by the people themselves. The limit of proper missionary expenditure in the line of education is reached when a good number of teachers and preachers have been duly qualified for their respective services." This statement was probably brought on by the complaints of the Armenians, who wanted more higher education for secular purposes, and who felt that the missionaries exercised too much control over everything.
1890. Ann. rept. p.xxxii-xxxvi. "It becomes us...to take the lead and keep the lead in all educational effort." The aim should be to give a "thorough apprehension of the principles of knowledge in the various departments of human research and endeavor, in the light of Christian truth."
1893. Ann. rept. p.xxi. Education must always follow the gospel, never precede it. Efforts to win sympathy and respect by the introduction of education preparatory to the gospel have failed. The Marathi mission is given as an example of this.
1894. Ann. rept. p.xxiv-xxv. Higher Christian education and industrial training are intimately connected with self-support in the younger churches. It was formerly thought that nothing but instruction in the gospel should be given; only native evangelists should be educated; the English language should not be taught; and no instruction in the arts and sciences should be given. Now this view is considered mistaken. In the last 25 years the high schools have increased from 15 to 133; 11 colleges, 7 theological seminaries, a school for nurses and 3 training schools for Bible-women; Kindergarten training work has begun.
1898. Ann. rept. p.xi-xviii. Report of the Committee of Fifteen [on the plan and policy of the Board]. Should a proportionately smaller amount of the funds of the Board be devoted to educational work? No. At first the largest amount of money and attention was given to evangelistic work. Now training in the schools and the production of Christian literature might be intensified. Trained converts should be taking over the preaching.
1902. Deputation to India, Report, p.56. The mission [in India] should provide as much English education as possible for pastors and preachers, because the government of India is English, and because a large amount of Christian literature is available in English.

1930. Goodsell correspondence. A number of people mention loss of faith in the institutional method. Western secular education, says one correspondent, is welcomed but, purged of avowed evidences of religion and still called Christian, it leads to an identification of Christianity with other western manifestations.

Medicine

1817. As early as 1817 the Ceylon missionaries were undertaking definite medical work. (Haystack centennial vol. 1906, p.164-165)

1819. Ann. rept. p.222. (from Ceylon) "...his medical practice promised to open the most hopeful access for the Gospel."

1823. Ann. rept. p.191. (From the letter of the L.M.S. delegation to the South Sea Islands). All missionaries should pay some attention to medicine and surgery. "A few books, and future experience, would mature their knowledge." When medical men are sent out at the request of the natives, they should not be connected with the mission, but should be wholly dependent upon the support which may arise from their professional labors.

1885. Ann. rept. p xxxiv. Medical work has assumed increased importance during the last two decades.

1900. After 1900 medical work occupies a much larger place in the annual reports.

1902. Deputation to India, Report, p.54. Medical work is of increasing importance because it wins favor and tends to become self-supporting.

1904. Ann. rept. p.xviii. To doctors and nurses doors are open which are closed to evangelists and teachers.

Translating and Printing

1812. Act of incorporation. Section 7. "One quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages."

1863. Ann. rept. p.16-17. The charter was revised so that the Board was not required to spend a quarter of its income on imparting the Holy Scriptures to the natives. The Bible societies made this unnecessary.

1863. Memorial vol. 50 years, p.345. Several of the printing establishments were sources of income, especially where they went into job printing in the English language. The Bombay press earned \$46,743 in the eight years ending in 1853. But it is no longer deemed expedient to do job printing in the English language - or any language - as it is too great a tax on the time of the missionary superintendent.

Industrial Education

"The industrial work Samuel J. Mills had clearly in mind. And industrial work was emphasized among the Indians, and contemplated for the Hawaiians." (Haystack centennial volume 1906, p.165)

1823. Ann. rept. p.190-191. A delegation from the L.M.S. to its missions in the South Sea islands visited Hawaii and sent a report to the Board. It strongly recommended that the only missionaries sent to primitive people should be those who could instruct them in the knowledge of the Gospel and at the same time instruct them in the mechanical arts.
1824. Ann. rept. p.46, p.50. At first the Board had believed that in various stations the land should be cultivated for the purpose of supporting the stations, and to give the natives an example of agricultural industry and improvement, and that the most useful mechanical arts should be introduced. Now it was decided that the secular labors of each station should be as few as possible: the attention of the missionaries should not be distracted by diversified labors. This was particularly in relation to the American Indian missions, and was brought on by certain difficulties in the Cherokee mission.
1893. Ann. rept. p.xxi-xxiii. In the Hawaiian Islands farmers and mechanics were sent out with the earlier missionaries, but their efforts were of no avail in preparing the way for the gospel. However, industrial education is necessary so that the new Christian individuals and communities can become self-supporting and develop along their own lines. For some years industrial education has been coming to the fore. Without the endorsement of the Board, missionaries have begun it in Turkey, the Marathi mission, Ceylon, South Africa and West Africa.
1902. Deputation to India. Report. p.18, 22, 48-49, 55. Mentions the necessity of thinking up a way for Indian Christians to make a living. Industrial schools are not needed in Ceylon, but are important in Madura and Marathi. Industrial and agricultural training should be increased.
1911. Ann. rept. 1911. p.49-51. Industrial work is emphasized in the Africa missions. p. 90-91. A need for technical and agricultural schools in Turkey.

Social and Welfare Work

"Missionaries have from the first engaged in welfare work...but the first institutionalized forms of such work were started in 1900 with the opening in Wai by Anstice Abbott of the Abbott Home for widows and orphans and the opening in Bombay by Anna Millard of the School for the Blind." (Ann. rept. 1938, p.13) Hakuaikai Social Settlement in Okayama was listed elsewhere as being founded in 1898, and there may have been others which preceded 1900.